the Chaplain

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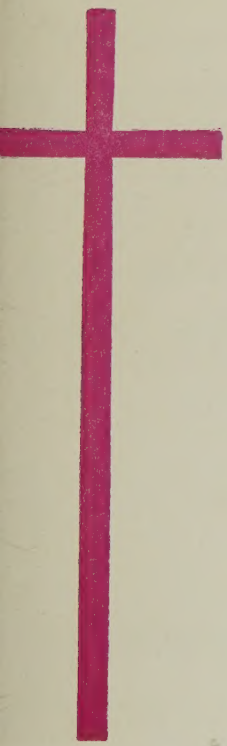

The Chaplain at Work

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A New Look at the Chaplain's Role *by L. Alexander Harper*

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The Co-operative Ministry Overseas *by Richard R. Potter*

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Religious Education in the Army *by Edwin L. Kirtley*

•

Publicizing the Preaching Mission *by Daniel B. Jorgensen*

APRIL 1957

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the Chaplain

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AT YOUR SERVICE

Publications

A select listing of paper-bound books in the religious field will be sent you on request from *Booknotes*, The Library, Union Theological Seminary, 3401 Brook Road, Richmond 27, Va. Covers "Reflection Books," published last month by Association Press, Harper's "Torchbooks" series, Oxford's "Galaxy" series, "Anchor Books," "Meridian Books," etc.

For 30¢ you can have a collection of sermons delivered last year at the Chicago Sunday Evening Club. In recognition of the club's 50th anniversary, the *Pulpit* devoted its entire January issue to these sermons. Extra copies of the issue may be ordered from the club at 332 S. Michigan Ave., Chicago 4.

Christian and Jewish leaders are acclaiming a new publication from Classics Illustrated. These publishers, who last year released a picture-strip version of *The Story of Jesus,* have now published *The Ten Commandments.* This 96-page book, with over 300 full-color pictures, retails at newsstands for 35¢.

Ralph Sockman says: "A reverent and arresting piece of work."

Address Classics Illustrated, 101 Fifth Avenue, New York 3.

Materials

Several chaplains have asked for posters of the UCYM symbols featured in recent issues of THE LINK. Now a UCYM Symbol Packet is ava able. This contains one each of t five posters, the five worship-servi interpretations of the posters, a gui for use of the posters and worsh services, and five glass slides showi reproductions of the posters.

Order from P & D Dept., Natior Council of Churches, 120 E. 23rd S New York 10.

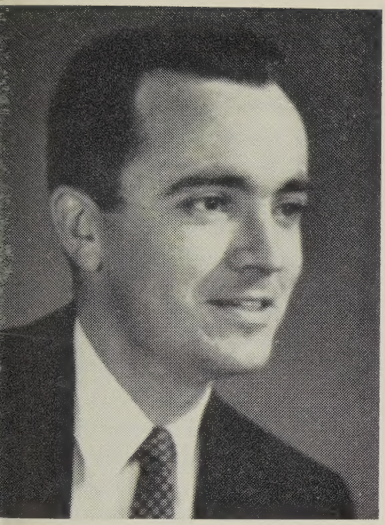
A new miniature Conference R corder-Transcriber (the "Walk Recordall") does everything. Mak recordings in or out of closed bri case. Self-powered; no wires; warm-up period; no exposed mic phone. Noiseless. Picks up, scree and records voice within 60-fo radius. Recordings are permane nonerasable, and indexed. Easy to or mail. Address Miles Reprodu Co., 812 Broadway, Dept. JMK, N York 3.

Recordings

The Broadcasting and Film Co mission of the National Council Churches has made arrangeme with the Charles H. Reigner T Library at Union Seminary, Va., t will extend the value and usefuln of many of its programs. Tape a disc recordings of selected progra and series are being transferred to Reigner Library, where they will catalogued and made available borrowers throughout the countr

The Library, founded in 1 lends tape recordings of worship s ices, sermons, religious radio grams and lectures free of cha Also available for repeat broadc on local stations.

Write to Dr. Robert W. Kirk rick, Director, Audio-Visual Cer Union Theological Seminary, Brook Road, Richmond, Va.



A New Look at the Chaplain's Role

by

L. ALEXANDER HARPER

This able article, which has provoked correspondence in the pages of the Christian Century, *where it was originally published, holds special significance for all military chaplains. The author was chaplain of Destroyer Squadron 14, 1952-54, after previously serving as a line officer (tactical radar) in the Navy, 1943-46.*

N BERNARD SHAW'S correspondence with Mrs. Patrick Campll there is a choice serving of avian barbed tongue on the role the military chaplain. Stella ampbell has written him of the ath of her son in the trenches of e First World War. The chapin's letter to her, she says, is "full tragic gentleness and praise of y brave son." Shaw replies:

It is no use: I can't be sympathetic: ese things simply make me furious. want to swear. I do swear. Killed st because people are blasted fools. A chaplain, too, to say nice things about it. It is not his business to say nice things about it, but to shout that "the voice of thy son's blood crieth unto God from the ground." To hell with your chaplain and his tragic gentleness! The next shell will perhaps blow *him* to bits; and some other chaplain will write such a nice letter to *his* mother.[1]

[1] *Bernard Shaw and Mrs. Patrick Campbell: Their Correspondence* (Alfred A. Knopf, 1952). Quoted by permission of the trustees of the estate of the late Mrs. Patrick Campbell.

printed, with revisions from the author, by permission of the Christian Century *from the issue of February 13, 1957*

Home from two years of active duty as a Navy chaplain, I am appalled at the churches' continuing ignorance concerning the role of the chaplain. Shaw is far from alone in his picture of the chaplain as one who says nice things about the war, adds an official frosting of piety to the whooping-up of fighting spirit, and affirms a divine blessing on the partisan cause of one nation in any possible conflict. But I am no less appalled by the chaplains' lack of awareness of their constant responsibility to rethink the perennial problem of religious obligation versus military necessity.

If the chaplaincy is laden with temptations for the minister and confusion for the churches, it is also a ministry of urgent contemporary importance. We need a serious discussion of its problems —not the flag-waving of recruiting hoopla, not the one-sided attacks from pacifist groups, not the recent emphasis on the chaplain as military watchdog of sexual purity. Broader consideration of his work is doubly opportune just now because the more relaxed atmosphere of this time of relative peace permits critical discussion, and also because vast numbers of our young men in their formative years are entering military service. My own observations are made as a Protestant chaplain in the Navy under Methodist auspices. However, every chaplain faces the same problems.

For Whom Does He Speak?

Our chaplains' commissions a rightly concerned over the fa that some clergymen enter t chaplaincy for the wrong reaso —to retreat from an unstable reer or an unhappy marriage, instance—and, once in, use ra to avoid effort and become wh the Navy calls "wardroom cha lains." They are concerned, t over the tendency of some cha lains to lose effective touch w their churches and so exchange distinctive Christian heritage a rootless religion-in-gener These are real dangers and ten tations. But they are far less portant than is the central th logical issue facing every chapla For whom does he speak?

In answering this question may have more to learn from probing doubts raised by pacif than from apologetic stateme The pacifists call to our attent the pressures on the chaplain become, wittingly or unwittin spokesman for a perverted "" ture Christianity." Uniform di subservience to military comma definition of the chaplain's tas terms of morale and welf salary paid by the governmer all these may reinforce the te ency of the spokesman for God become merely spokesman for values of a particular culture.

Temptation No Variable

What is not so obvious to s critics is that these temptations

ot fundamentally different from ose that face the Christian in ery culture, the minister in every arish. The white-collar dress and e recent-model automobile ex-cted of the pastor in many an ban and suburban parish are less a required class uniform. easurement of his ministry in rms of rapid increase in church embership and contributions nd of the likelihood of a "call larger service") places the arish minister equally if more btly under secular command. ributes to the value of churches the publicity for the annual nvass leave little doubt that the ost lucrative appeal for the par-h minister, no less than for the aplain, is proof that the church the defender of "civilization." ressures on the chaplain to be-me the agent of cultural con-rmity rather than of Christian ansformation are different in rm but not in fact from pres-res on the parish minister.

After painting these pressures nd temptations in the proper ades of purple, what can we say out the special opportunities of e military chaplain? What sav-g word can he bring to men nder arms? Essentially the word at has been spoken to all men erywhere—the message of God's thfulness in Jesus Christ, who lls forth and makes possible the ith, hope, and love promised in e gospel and fulfilled in God's ingdom. To be sure, the situation of the serviceman is a difficult one: his domestic life uprooted, his freedom curtailed, his immediate community restricted for months on end to other men in uniform, his permanent vocation exchanged for arms-bearing. The gospel must speak to what is timely here as well as to what is timeless.

The chaplain has many opportunities to speak this saving word. Preaching to military congregations, prayer for and with his men, religious study groups, are all central occasions. One of my most gratifying memories of my term in the naval chaplaincy is of a truly ecumenical Bible-study group on board a destroyer. Twenty-five men from sixteen denominations crowded every other night into the tiny sick bay to study the Gospel of Mark. They were singularly free from the denominational defensiveness they might have brought to such meetings back home—if you could muster such a group in a parish!

Oil for Military Wheels?

An almost unparalleled opportunity for the chaplain lies in personal counseling. Pacifist critics suggest that by and large such counseling amounts to greasing the sluggish wheels of the military machine. They call attention to the large bulk of the chaplain's time spent in obtaining liberty, leave, and humanitarian duty transfers for his men, in liaison

work with the Red Cross and other social agencies—noncombatant work perhaps, but not essentially religious.

According to another image, the maladjusted serviceman waits his turn in line to cry on the padre's well-worn shoulder and receive his condolence slip. The chaplain persuades his visitor that the chief petty officer really does not hate him, and suggests that reading Romans 13 and saying a little prayer together will fix everything up just fine. If there is a war on, the chaplain reminds the demoralized visitor that This War is a matter of fighting for the American Way of Life. The serviceman presumably returns to his duties with the light of heaven in his eyes and a firmer hand on his gun.

My own experience is quite otherwise. How account for the fact that almost any chaplain who makes himself available is besieged by more men seeking help with personal problems in a month than most ministers receive in a year? Hardly because he is known to hand out sheer guff. Granted that the strain of military life vastly increases the need for counsel. Granted too that many a man whose unreasonable request has been denied in the chain of command will try the chaplain as another gimmick. This should not blind us to other aspects of the chaplain's role. No symbol of the military system, his uniform notwithstanding, the chaplain is still sought out b servicemen as representative of a abiding order of deeply huma and personal values in a life th too often becomes inhuman ar impersonal. In the midst of rel tionships necessarily authorita ian, here is one relationship which a man can acknowledge h loves and hates, his doubts ar fears, his resentments and conflic of loyalties without being call on the carpet for insubordinatio or told to keep his personal pro lems to himself. This is not to i ply that good officers of the li cannot be of help to their men occasion. Yet a professiona trained chaplain with a maximu of patience and even a minimu of counseling orientation can of indispensable help to men clearing muddy waters of feelin untangling cross-purposes, and c couraging decisions in a religio frame of reference.

Why do not members of t ordinary parish beat the sa eager path to the pastor's stu Could it be because many a mi ter is only a symbol of quiet spectability, trimming the pars age lawn and remaining genera innocuous—the washed and sn ing gentleman pious moth point out to mischievous sons emulation? It is not hard to why the minister in this role often the last, not the first, pers an individual turns to who seriously transgressed the mo expectations of the community.

By contrast, chaplains of the ost diverse church background nd counseling approach agree on ne astonishing readiness of mili- ry men to discuss embarrassing ersonal problems such as would rely be brought to the pastor in vilian life without years of es- blished confidence. Unfortu- ately, there is foundation for the nage of the chaplain, held by me military commands and not few chaplains themselves, and rtainly by many enlisted men in ne Navy, as a guy hired to keep ne boys obedient and sober and ne VD rate as low as possible. ut there are countless chaplains all the services whose broader inistry and sympathetic counsel- g give the lie to this narrow ereotype.

LORIFIED RECREATION OFFICER?

Another pervasive image of the haplain is that of a glorified rec- ation officer. Robert McAfee rown's amusing account in the *ew Yorker* of his own moment of ory has drawn smiles of recogni- on from many a Navy chaplain:

> I cannot say that during my brief reer as a chaplain in the United ates Navy I had the experience of eeting the nation's enemies in ac- on. I can, though, give the impres- on that I did. I can say that I was e second man from our assault nsport to hit the beach at Kwaja- in, and this is the truth. It is not, nfortunately, the whole truth, which cludes the further information that (a) we steamed into Kwajalein har- bor three years after the last Japanese had disappeared from the island, that (b) instead of transporting Marine divisions we were carrying four thou- sand cases of Coca-Cola, and that (c) my objective in going ashore was to find a place for a softball diamond for the ship's team.[2]

Hitting beaches without an enemy and constructing softball dia- monds instead of churches is a familiar story in a ministry to fighting men who are rarely actu- ally fighting.

The Navy, more than the Army and Air Force, has explicitly as- sociated the chaplain with wel- fare and recreation duties as col- lateral to his central religious function. This, too, has drawn criticism from churches and chap- lains alike and has provided more ammunition for guns already aimed at an allegedly compro- mised ministry. However, more than one chaplain who at first confined himself to his strictly re- ligious duties has discovered that his relations as counselor afforded him invaluable insight to advise the command on problems of per- sonal welfare. Many a command has prized such advisory help, not because the chaplain's suggestions made for military efficiency, but because the officer was genuinely

[2] *The New Yorker,* July 11, 1953. The entire article was reprinted, by permis- sion, in the February 1954 issue of THE CHAPLAIN.

concerned for the human side of his men's life. How long are we to continue the absurd image of the "military man" as a breed apart, little concerned with anything but Prussian-style authority and servile obedience, trampling underfoot all human values? For every psychotic Queeg in a military command, there are dozens of healthy and humane leaders honestly looking to the well-being of their men and painfully aware of the tragic necessity of their calling.

What About War Itself?

The $64,000 question put to the chaplain by his critics concerns his freedom to speak to the military vocation itself. Do not the chaplain's military commission, salary, uniform, and rank require that he present only a truncated gospel? Must he not for the duration excise from his Bible the passage on God's providential use of enemies (Isa. 10) and Jesus' words on loving the enemy (Matt. 5)? Must he not, as part of the military, hand over to the quartermaster all charity, mercy, and forgiveness, in exchange for an anchorite courage and a stoic dread of softness? Even more, does not the mere presence of the clergyman in uniform serve as ideological war paint, as a comforting assurance to the pious among the troopers that God is their mascot?

My own experience leads me to say No on all points. The dangers are real, but the chaplain is no gagged. He is of course obligate to maintain fundamental courte in personal and professional rel tions through respect for the i tegrity and convictions of othe This is possible without cor promising the gospel; indeed, th gospel requires us to respe others.

"Would you tell a sailor to l down his arms and stop fighting pacifist friends have asked me. N I would not. As a Protestant r ligious counselor I will not ma any man's decision for hi whether counseling in milita service or elsewhere. Furthermo I will not run roughshod ov profound differences of judgme on participation in a war equally sincere Christians. If sailor reached a decision to b come a conscientious objector, should defend to the limit h right to do so. And I should he him to make clear to himself t positive cause of peace for the sa of which his radical No had to spoken, because only so can h pacifism be responsible.

Likewise, if a man sees his m tary service as an obligation cannot evade, I shall support decision and help him to see clearly. I have no qualms abo encouraging a serious sense of cation in a Christian servicem who has made this decision, if task is bearing arms to liberate low men from a bondage wo than death. Only his sense

bedience to God, his redemptive ncern for the enemy, and his ng-term efforts for peace can ake his arms-bearing responsible.

n Expanded Ministry

Far from being gagged, the haplain has a unique opportuty to interpret the military vo-tion itself. I have known comanding officers as well as others the Navy who were profoundly oncerned to relate their vocation their religion. Without either onsoring a holy crusade or reuiring that all men become acifists, a sensitive chaplain can elp such men to interpret their ork in a Christian context. He ill not pretend to the role of fallible political analyst; far less ill he allow the gospel to become his hands a mere cultural eology. Herbert Butterfield reently reminded us, in his *Chrisanity, Diplomacy and War,* of e insidious temptations and uel consequences of turning any ar into an ideological crusade, en for "freedom" or "democcy." Such a crusade, apart from implicit idolatry, removes all mits to self-exoneration in the ctor and to vengeance toward e defeated. Yet equally insidious the perpetual indecision of any hristian serviceman, chaplain, or urch that, sicklied o'er with the le cast of thought on military rvice, evades all the crucial isles.

The chaplain can make clear to men under arms that ultimate loyalty which at once justifies and qualifies any patriotism or military necessity. He can interpret the vocation of a soldier or sailor or airman not as the royal road to glory but as the tragic necessity of international police action. He can expose the possibility in Christ of hating sin and loving sinners. He can keep clear and strong an understanding of the enemy as well as the friend as one for whom Christ died. William Temple's words in England's darkest days of 1940 expressed the conviction to which the responsible chaplain will bear witness: "The spirit in which we fight matters more than our winning. If we keep charity alive with courage, our victory will be a boon to mankind and our defeat would be a redemptive agony."

The chaplaincy is not a compromised but an expanded ministry. It has its special temptations to pervert the gospel into a culture Christianity. But it also offers unique opportunities to preach, to teach, and to counsel with young men at critical times of question and decision, men with a vocation in which none can glory but all can be responsible. If he understands his role clearly, and if the churches support him faithfully, the chaplain need exchange neither his birthright for a mess of pottage nor his gospel for a pot of message.

By DANIEL B. JORGENSEN

Installation Chaplain, McClellan Air Force Base, California

Publicizing The Preaching Mission

THE annual preaching mission is becoming a valuable part of the chaplain's program, and its effectiveness depends in large measure on publicity. As a means of stimulating interest in things religious, it provides an opportunity to arouse the interest of the entire military community and adjacent civilian area.

The first essential in a successful mission is *early planning.* This includes not only the engagement of a speaker who can make a real appeal to the base, but it also includes planning for budget, program, and publicity.

The second essential is *a program that can be publicized.* In our recent preaching mission featuring Dr. Henry E. Russell, of Trinity Presbyterian Church, Montgomery, Alabama, we made the mission the climax of a three-week spiritual-life endeavor:

The first week was devoted to an emphasis on prayer, not only in our chapel services, but in distribution of prayer helps and encouragement of individual and family devotions.

The second week was devot to visitation on behalf of the n sion. Visits were made throu base and Wherry housing, in d rooms, orderly rooms, on the flig line. Chapel personnel were giv quantities of folders to give their friends with an invitati to attend.

The third week was the miss itself. It included 11 chapel se ices. The noon-hour services w a half hour in length and bean to permit civilian and milit personnel to attend on their lu break. The evening services w at an early hour to permit fami to attend. Five Sacramento chu es co-operated through their j tors and choirs. A fellowship h followed each evening service w refreshments served by the A Knights, a chapel organizatio young adults. Another feature the week was the luncheon sp sored by the chapel for all u commanders at which Dr. Rus was the guest of honor. He sp on the importance of Ameri spiritual leadership in a worl crisis. During the week he

essed a civic club. All these activities gave the chaplains opportunities for effective publicity.

A third essential to a successful eaching mission is *the use of lay adership.* Every chapel organizaon should be part of the planng and part of the actual proam. Use of lay leadership in sitation, publicity work, refreshents, music, ushering, and phong can do much to increase the treach of the over-all program.

A fourth essential is *exploiting ery media for publicizing* the ission. In our mission we had veral articles in base and Sacraento newspapers, announcents in the Daily Bulletin each y, announcements once a day er the base public-address sysm, announcements over the dio and television stations in cramento, a movie card each ght at the base theater. We disibuted 3000 blotters printed for e occasion, 200 posters in color, 00 attractive folders with the er-all program of the mission, 00 handbills emphasizing "Back ur Preaching Mission," a proam folder for each day's services. e used a large billboard at the ain gate and a smaller one at the te to the troop area. During the ek of the mission we placed a all stand-up card on each table the dining halls and in the ficers' Club and NCO Club. We de announcement of the misn in chapel bulletins and letters two months. Two of the best means for publicity are a movie trailer or card and the stand-up card in the dining halls.

A fifth essential is to give serious attention to *the message or "commercial."* A bare announcement of the mission will not suffice for many of the people you want to reach. Somehow you must build a bridge between the program and the reader. Emphasis on personal responsibility, with something like "Back *your* preaching mission," is good for those who have some church background. Further, the use of an idea like "Attend *at least* one service" may be desirable; for an entire series may seem formidable, while *one* service will be a goal easily attained. Then it is up to the mission itself to carry the interest. The use of color, attractive bulletins, pointed announcements, help to capture attention. Needless to say, all publicity should be dignified and reverent. We used this motto on much of our publicity: "Draw near to God, and he will draw near to you."

A sixth essential is to get *all the support possible.* Working out problems with the base commander and his staff, co-operation with the local councils of churches and ministerial groups, and close cooperation with the denominational group the missioner represents will insure a wide base of support.

A final word should be said concerning *decisions.* This should be worked out with the missioner. We found that a card with several

types of decisions was most helpful. These cards will be followed up by the chaplains at McClellan with membership classes for those who have expressed the desire to unite with a church, or else they will be referred to neighborin churches.

The over-all value of th preaching mission will be in c rect proportion to the effort th is put into it.

Music for Weddings

JAMES R. SYDNOR

How many ministers and church musicians have been asked the followi questions by couples about to be married?

Are there any songs for weddings we may use instead of "I Love Y Truly," "Because," or "Oh, Promise Me"?

May we have other music for the processional and recessional than familiar selections from the opera *Lohengrin* by Wagner and *Midsumm Night's Dream* by Mendelssohn?

Where can we find music that will be in keeping with the dignity, beau and sacredness of a marriage ceremony?

Is it proper for a congregation to sing hymns at weddings? . . .

If a choir is present, what may the choir sing? . . .

What words are suitable for singing at weddings?

What music of a churchly festive character is available for use with org and strings or other instruments? . . .

Is there music we may use that is genuinely beautiful yet not difficult

The answers to these questions and others are presented in a splen little booklet entitled *Wedding Music* written by Regina Fryxell and p lished by the Augustana Press, Rock Island, Ill. This beautifully prin 30-page pamphlet is available at 25¢.

After an eight-page discussion of what is musically appropriate at a wedd the author lists organ music for recital preceding the wedding service, p cessionals, recessionals, vocal music, appropriate material in hymnals, m for the reed organ, music for various combinations of instruments, and m for the reception.

The musical selections are of high caliber and chosen from the catalog of many leading publishers. . . .

I should also like to call attention to the booklet *Music for Church W dings*, issued by the Joint Commission on Church Music of the Episco Church (Seabury Press, 1952, Greenwich, Conn.).

Reprinted by permission of the Presbyterian Outlook *from the issue of Feb. 18, 19*

Protestant requirements for—

RELIGIOUS EDUCATION in the ARMY

By Edwin L. Kirtley

Command Chaplain, Army Antiaircraft Command

THE PROTESTANT requirements for religious education in the Army should be based upon two primary considerations: first, the spiritual needs of all Army personnel, including military, dependents, and certain civilians who serve the Army; and second, the religious education programs and objectives of Protestant churches, individually and collectively.

These requirements have increased greatly in the past ten years. The most important reason for this growth is the ever increasing number of dependents of military personnel. In the main, Army chaplains have assumed most of the responsibility for ministering to the tens of thousands who make up this group. In the ZI, Alaska, and Territory of Hawaii this important responsibility is shared to a considerable degree by civilian churches located near the domiciles of dependents. However, in certain large posts in the ZI where the larger housing areas are located and in most overseas areas, the work load of the entire religious-education program is carried by the chaplains.

Since these requirements vary widely in the various posts of the ZI and in those of overseas areas, they must be considered separately and developed locally in discerning the respective Protestant religious-education needs. Separate consideration should also be given to each overseas area because of wide differences, such as in the number of dependents; in the number, type, and location of religious-education facilities; and in the military mission of each area.

Chaplains are more aware today than ever before of the require-

ments, scope, and objectives of Protestant religious education in the Army; and they are meeting this responsibility by seeking improvement in leadership, facilities, and curriculum.

Leadership

The more than 300 Army Sunday schools are served by more than 3500 teachers and workers. Some chaplains give practically their entire time to religious-education activities in connection with these schools.

Sunday-school teachers are volunteers, but they must be recruited, supervised, and trained. These three responsibilities make constant demands upon chaplains. They must know their teachers, must lead them, and must teach many of them how to teach more efficiently and effectively.

In a few of the larger Army Sunday schools, both in the ZI and overseas, the need for civilian Directors of Religious Education has been recognized, and several DREs have been employed. In USAREUR six have been employed by local chapel congregations through contacts with civilian church agencies in the U.S.A. Their employment is by means of a business contract, usually for a one-year-period, made between the local chapel congregation and the DRE. Their salaries are paid from voluntary contributions given in connection with religious worship services.

In the ZI, DREs are employe at Fort Knox, Ky.; Fort Blis Tex.; Fort Bragg, N.C.; and For Dix, N.J. In the Army's larges Sunday school, located at Gran Heights Chapel, Grant Height Housing Area in Tokyo, Japar with an enrollment of 1350 an 65 teachers, there is no employe DRE, but a chaplain serves e sentially in that capacity. Ther are many Sunday schools that r quire, if properly operated, large portion of a chaplain's tim

When you compare a Sunda school of 500 pupils with a publ school of that enrollment an realize that for one hour on Su day the Sunday school must fun tion as effectively as the publ school does five days a week, yc can get an idea of its basic r quirements for the proper ar continuing leadership, organiz tion, facilities, and curriculur Every one of these requirements just as important to the Sund school as it is to the public scho The very best of everything needed for both types of schoo Procurement, training, and sup vision of church-school teache place one of the greatest deman on chaplains today. The most cc stant need for our religious-edu tion program is dedicated and cc secrated teachers.

Facilities

The average Army chapel ca not adequately accommodate t average Army Sunday school b

Daily Vacation Bible school. This is often true even though the particular chapel has a basement and additional classrooms. This condition has called for the development of "chapel centers" designed to accommodate the maximum present and future religious-education needs. In some areas it is the policy and practice that dependent school buildings located in military areas or on posts be used for Sunday schools. Usually these facilities meet the religious education needs in an excellent manner. This arrangement entails some problems, but they are not insurmountable.

Generally speaking, many Army Sunday schools are inadequately housed, crowded, and in need of better facilities. Many ZI posts have excellent Sunday-school facilities, and much improvement has been accomplished in the past three years. The extensive chapel and chapel-facilities construction program of the Chief of Chaplains now under way in the ZI is geared to meet many of the present and future needs in this field. Every local chaplain must constantly envision his local requirements, both for the present and for the future, and speak up for such projects when budgets originate and before they are approved.

Curriculum

It takes years to produce curriculum materials for Sunday schools and Daily Vacation Bible schools. A good curriculum must be constantly improved. The content of the gospel must be imparted. The development of Christian character and church membership should be the ultimate objectives. Teachers must know that no content or method can take the place of the gospel itself as we attempt to lead, or to restore, the learner to the right relationship to God.

The selection of teaching materials is a major problem to be faced by chaplains in co-ordination with the teachers and Sunday School Council. This selection should never be an arbitrary one, and greatest care should always be used in reaching a satisfactory and agreeable selection. The ideal curriculum is yet to be found. However, the Unified Curriculum materials furnished by the Protestant Church-Owned Publishers' Association seem to meet most of the important Christian education problems.

From the experience of the past three years in using this material in the majority of Army Sunday schools, the logical conclusion seems to be that there is a definite need for both this curriculum and certain other denominational literature to be used together. To some extent certain denominational literature can and should be used in our general Protestant Sunday schools, but it should be used wisely. Much of it should be rewritten and rephrased in more

ecumenical language. Denominational terminology and slants alone will often isolate certain groups, just as the Unified Curriculum will be objected to by others.

The objections to the Unified Curriculum materials are being carefully considered by our chaplains. Some of the important objections are as follows:

1. There is quarterly shifting from one set of denominational literature to another. This destroys continuity and confuses teachers and students. Many different styles of writing, formats, and subject matter are thus introduced.

2. Both "Bible centered" and "student centered" materials are included. Both fundamentalist and liberal theology are included. Since most of our Sunday-school teachers come with a fundamentalist theological background and have used only "Bible centered" materials, they hesitate or refuse to use the "student centered" materials. This combination causes many of our teachers to object regularly each quarter when confronted with such variations. This was our experience in Europe (1953-56) with most of the Sunday schools where these materials were used.

3. These materials are more expensive than any curriculum used previously by chaplains.

4. Some of the Graded Serie lessons used in this curriculum ar too difficult for most teachers, an most chaplains have been unabl to work out satisfactory plans c training to orient their Sunda school teachers in effective teacl ing methods.

5. In some instances there failure to correlate the teachir material with a total progressic plan and to match handiwor plans with instructional materia

6. When unacceptable materia are received, it is usually too la to order replacements.

7. One supervisory chapla writes that "it is the consensus the chaplains that the Unifi Curriculum showed some slig improvement [1956] over the pr vious year [1955]. The most voc objection was that of offering r Bible-centered program of instru tion. . . . The larger portion teachers do not have a de enough loyalty to the program spend the amount of time a energy required to make the pr gram interesting."

The Unified Curriculum h some recognized weaknesses. has not had time to develop its sources fully. But in three years has set the pace and has taken u long step forward in our efforts meet the peculiar needs of t Protestant Sunday schools in t Army. By combining the hon appraisals of chaplains and tea

rs with the constructive guidance f our civilian religious-education uthorities and leaders, the Uni- ed Curriculum can be improved. t is to be noted that the majority f our Army Sunday schools have ven it a try and that in most in- ances other teaching materials ave been integrated where "weak ots" have appeared.

Whatever literature may be sed, it must be a local choice, a oluntary one, and according to ne best corporate judgment of the esponsible leadership of the local hapel—namely, the chaplain, the achers, and parents. The respon- bility for the selection of the urriculum should be placed here.

In my experience and judg- nent, the most widely accepted urriculum, and the one with the ast number of objections, is the stem and curriculum worked out y Chaplains William P. Maxwell nd Carl Ledbetter in 1952-54 in SAREUR. They received the re- uests from all their Sunday hools (approximately 100) for ne type of literature desired by ch school. Then they studied ese requests and arrived at a nthesis of teaching materials ost desired by the chaplains and achers. This general curriculum as ordered for all who desired to se it. By means of this central ocurement, costs were cut rough available discounts, dis- ibution was facilitated, materials sired were furnished; and any enominational literature needed was provided in the same manner. This system operated with very little conflict, with few objections; and it provided a continuity of appropriate subject matter and methods. This program and the general curriculum are a matter of record, and their advantages should be weighed carefully in any serious consideration of a system for providing teaching material for our Protestant Sunday schools overseas.

Recommendations

An effective and successful Protestant religious-education program in the Army requires:

1. *A chaplain-laymen team concept.* This concept cannot prevail if the chaplain is interested only in a "pulpit-centered ministry." The religious-education program should not be "chaplain centered"; it should be one in which the teachers, workers, and parents of the Sunday school work with the chaplain to include the total life of the Christian fellowship.

2. *More adult Bible classes.* Parents' classes are mandatory in the Christian concept of the family and if the ministry by parents is to be carried out. Soldiers and WACs need and want to study the Bible. Classes in greater numbers should be provided for them.

3. *Improved teaching materials.* The continuance and improvement of the Unified Curriculum is

recommended, but not to the exclusion of other materials. This curriculum field is too broad for thinking to be crystallized now about content, method, or terminology. Experience, time, and patience should bring the desired results.

4. *Utilization of Directors of Religious Education in our larger Sunday schools.* This releases chaplains for their primary mission and follows the pattern of civilian churches in providing expert leadership in this specialized field.

5. *The development of program materials for lay movements.* This can be accomplished through the appropriate civilian church agencies working together with chaplains.

6. *The development of a "Handbook for Protestant Religious Education Programs in the Army."* This should deal with ideal and real situations and should recommend programs, organization, methods, etc., to meet any foreseeable need.

7. *Improvement of Sunday school facilities.* This program must originate locally and envision the potential of the growing military communities. Consideration must be given to the needs of the three major faiths in programming for building or improving chapel facilities.

An Invitation to Your Lady

IN response to a suggestion from several chaplains' wives, the editors of this journal are happy to open its pages to the wives of military chaplains for an exchange of information among them.

News items, pictures (including good, clear snapshots), accounts of interesting projects or programs, articles, will be evaluated and used as space allows if sent to THE CHAPLAIN, 122 Maryland Ave., NE, Washington 2, D.C.

Suffering is no new experience for—

Protestantism in Hungary

By M. EUGENE OSTERHAVEN

Professor of Systematic Theology, Western Theological Seminary, Holland, Michigan

The Author

THE tragic developments in Hungary have involved a large and flourishing Protestant community there. Protestants make up 28 per cent of the population; 20 per cent are Reformed, and 6 per cent Lutheran. They have been suffering with their compatriots in the recent attempt to throw off Soviet domination and gain freedom.

As an honorary professor on Hungary's oldest Protestant theological faculty—Sarospatak Theological Academy—the author is in weekly communication with churchmen there. Dr. Osterhaven is a member of the Editorial Advisory Council of THE CHAPLAIN.

Saga of Suffering

Suffering is not a new experience for Hungarian Protestantism, however. Its history is a moving tale of glory and of woe. It is glorious because of the eagerness with which a large majority of the population at one time accepted the Reformation of the 16th century; because of the centers of learning which it founded and has maintained for centuries; because of its impact upon Magyar culture; and because of its loyalty to the faith through centuries of oppression and persecution. It is a tale of woe because of the almost incredible sufferings imposed upon its adherents by Turk and Romanist who expressed only contempt, in those centuries, for the Word of God and the reforming people who sought to live by it.

The historian d'Aubigne writes that "it was by a kind of thunderclap that the Reformation began in Hungary." Its spread was so rapid that within a few years, by 1525, the five royal, free cities in upper Hungary had already embraced the faith *re-formed* according to God's Word. The following year, however, the first note was struck in a melancholy strain that threatened to develop into the

Reprinted, with additions by the author, from Christianity Today, *which published the original article under the title "Pathos of Hungarian Protestantism."* *Copyright 1956 by Today's Publications, Inc., and used by permission.*

funeral dirge of Hungarian Protestantism. For on the fateful 29th day of August, Suleiman the Magnificent, the Turkish Sultan who was to cause all Europe to tremble, killed the Hungarian king, the flower of the nobility, a long line of aristocrats, and annihilated the Hungarian army. The reverberations of the Battle of Mohacs were heard in every hamlet and peasant home in the country and served as an ominous warning of difficulties ahead. For more than a century and a half the Turks dominated most of the country, and the flower of Hungary's youth and manhood sought to stem the Moslem advance and save Europe.

A more severe persecution, however, was experienced at the hands of Jesuit and Hapsburg representing respectively ecclesiastical and secular imperialism, both of which were in the service of Rome. Whereas Turkish masters fought their battles for the glory of Allah, the other, more devastating, oppression was done in the name of Jesus and might well have destroyed the easternmost European rampart of Reformation Christianity had not the Prussian, English, and Dutch governments intervened in its behalf.

Ravages of War

A reading of the history of the Magyar Reformed Church enables one to understand how it could survive during the past two decades of our era. Raped and looted by the vast armies of two powerful countries, Germany and Russia, during World War II, Hungary's condition became tragic. The lurid details can be read in such reliable reports as those of the Swiss Legation in Budapest which state, in part, that, when the Soviet armies occupied the country in the spring of 1945, rape was "so general—from the age of ten up to seventy years—that few women in Hungary escaped this fate."

Almost every home, every shop was entered and looted several times with almost everything of value taken. In that agricultural country there was hardly a domestic animal, a wagon, or a piece of farm machinery to be found. Factories were stripped, but a $300,000,000 reparations debt was demanded of the prostrate country —the debt, according to John F. Montgomery, U. S. Envoy Extraordinary and Plenipotentiary to Hungary, actually amounting to $1,100,000,000 because the currency exchange rate was specified as that of 1938 and a 5 per cent a month penalty for delay in delivery was imposed. During the war two complete harvests had been lost, and the Central European drought of 1947 ruined most of that one.

The one bright spot in this picture was the witness of the church in Hungary. Throughout the struggle there had been faithful

eaching of the Word of God. he Reformed community heeded e advice of its presiding super- tendent, who exhorted it, ringed out with apparently insuper- le difficulties, to look "inward d upward." In May 1947 the nod of the Reformed Church lemnly declared that, in view of e circumstances through which members had passed, all who sired to retain church member- ip should reaffirm their faith ith the following declaration:

I give thanks to God, my heavenly ther, for receiving me into his holy urch, into the communion of the lievers of Jesus Christ, through the crament of baptism. I remember so my profession and vow made at nfirmation, through which I gained mittance into the communicant llowship of the congregation. And w, in order to become a full-fledged mber of the church and as a re- wal of my confirmation vow, I de- re before God and this congrega- n that I desire to be a loyal, obe- ent, and self-sacrificing member of e Reformed Church. For this reason promise and pledge that I shall at- nd regularly the services of worship d the sacrament of the Lord's Sup- r; that I shall submit to ecclesiasti- l discipline; that I shall rear my ildren of the Reformed faith in at faith; and that I shall participate the material support of my church d in her benevolences according to y ability. In all these resolves I pray r the effective help of God's Holy irit.

This unprecedented action of the Synod was a potent factor in the strengthening of Hungary's evangelical witness. Reporting on that witness, Dr. Stewart W. Herman, in an address to the Lutheran World Action conference, stated that Hungary was "experiencing the greatest religious revival to be found in all Europe." The effort to put the church back on its feet in the thick of the struggle, the speaker said, is "the hope of Europe."

Protestant Valor

The tragedy of that struggle has deepened in these last days, and Hungarian Protestantism lies in agony with the rest of the country. The complete story we do not yet know. But we do know that much of the leadership of the Small-Landholders Party, overthrown in the revolution of 1948, hated by the victorious Communists, and active in the most recent revolt, came from the Protestant Church.

In 1848, an even century before the Communist coup, there was another great war for independence with a finale similar to that which we have just witnessed. Led by a Protestant, Louis Kossuth, Hungary's greatest patriot, that effort to achieve freedom from foreign domination seemed assured of success until crushed by the might of Russia, which, then as now, feared the popular demands for freedom by suppressed peoples. Again it has been Russia,

the Communist rulers of which, by their own admission, have liquidated millions of their own countrymen to consolidate their power, which has steam-rollered the heroic, and pathetic, Hungarian quest for freedom.

In a moving address delivered a decade ago, Dr. Charles Vincze, leading Hungarian-American pastor now deceased, said:

> The Magyars of the past stormy centuries, while defending their own way of life and that of the Western world against the onrushing hordes of Mohammed, used the Savior's name for a battle cry. "Jesus! Jesus! Jesus!" they shouted, while facing the onslaught and laying down their lives for a West that never really knew or appreciated them or even cared to do so. In spite of all the unfavorable experiences of the past, all the Magyars that are really Magyars turn once more toward the West and in the name of Jesus ask for the kind of life which they so self-sacrificingly helped to preserve for the West.

A few short months ago that request became a cry that was heard around the world. It came from a people in the throes of death. The last words heard from Hungary's free radio were: "People of the world, listen to our call! Help us —not with advice, not with words, but with action!"

Not having received the hel for which they appealed to th West, Hungary's people have ha to suffer alone. But they are no really alone, even though the fr world has felt itself unable t assist those inside Hungary excep "with words" of sympathy and e couragement. The Lord is with h people there and has given the rich showers of spiritual blessing Revivals have been in progress different parts of the count which seem to be a consequen of the nation's frustration in i bid for freedom and its appeal God, its only hope, for help.

A leading figure in the churc there, in describing the deep spi itual movement going on, has ju written:

> I am not an adherent of any kin of emotional revivalism. Neverthele we are very, very happy to see ho many men and women and childr now find their living fellowship wi and in our Lord Jesus Christ. I a writing this because I would give y a share of the great joy we have our family and our whole church. T renewal of the church must go on any way and in all places. *Eccles reformanda quia reformata, re vanda quia renovata!* [The Chur must be reformed because it is formed; it must be renewed becau it is renewed!"]

Many long for immortality who do not know what to do with a rainy Sunday afternoon.—Ralph Waldo Emerson.

From the official historian of the U.S. Navy Chaplain Corps—

The Story *of* Four Chaplains

By CLIFFORD M. DRURY

Professor of Church History, San Francisco Theological Seminary

HANGING upon the walls of the lounge in the Chaplains emorial Building of the General ommission on Chaplains and rmed Forces Personnel, 122 aryland Avenue, NE, Washing- n, D.C., are four portraits of rmer Navy chaplains. Three of ese portraits were painted by ayton E. Braun in 1944 from d paintings or photographs. hey were part of a series of 15 ortraits painted under the super- sion of Chaplain William Edel nen Braun was serving as a pho- grapher's mate in the Navy. Sev- al of this series, including these ree in the Chaplains Memorial uilding, were reproduced in Vol- me One of the author's *The His- ry of the Chaplain Corps, United States Navy*. These three portraits are of Chaplains Andrew Hunter, John Lenhart, and Joseph Stockbridge.

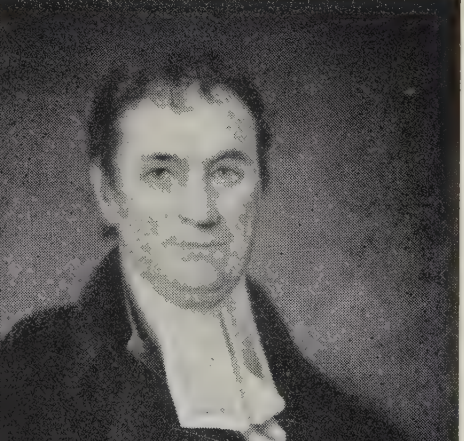
The fourth painting is that of a living retired Navy chaplain, George L. Bayard. It was made by Casimir Gregory Stapko from a photograph and then compared with life. Chaplain Bayard was first commissioned in 1902 and is now in his eighty-fifth year. Since a portrait from life would naturally picture him as an old man, the artist was asked to use a photograph to show him in the prime of life.

The four chaplains represent four of the major denominations which have from the beginning of our military chaplaincy supplied clergymen for this ministry. Hunter was a Presbyterian; Lenhart, a Methodist; Stockbridge, a Baptist; and Bayard, an Episcopalian.

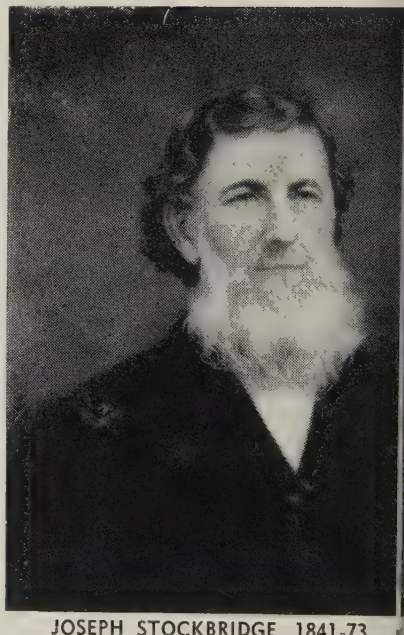
Andrew Hunter (1752-1823) was commissioned as a Navy chaplain in 1811, when he was 59 years old. He applied for the position of Chaplain of the Navy Yard in Washington, D.C., left vacant by the death of Chaplain Robert Thompson. In the years before the establishment of the Naval Academy at Annapolis, Navy chaplains

were given the responsibility of training the midshipmen. Chaplain Thompson had been the one-man faculty of such a school held at the Washington Navy Yard for nearly ten years prior to his death in 1810. Hunter received the appointment to be Thompson's successor and carried on the work until his death in 1823.

Chaplain John Lenhart (1805-62) was the first Navy chaplain to be killed in action. He was also the only Navy chaplain to pay the supreme price in the Civil War. Lenhart was serving aboard the wooden ship, the USS *Cumberland,* when she was rammed and sunk by the Confederate iron-



ANDREW HUNTER, 1811-23
The one-man faculty of the "academy" for midshipmen, Washington Navy Yard



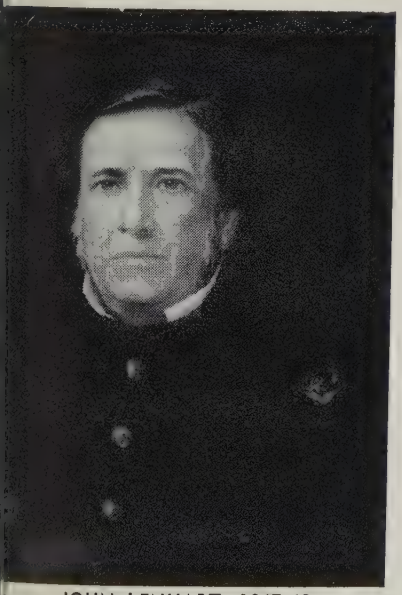
JOSEPH STOCKBRIDGE, 1841-73
One of the first two Navy chaplains attain the rank of commodore

covered *Virginia* (formerly th *Merrimac*) at Hampton Roads o 8 March 1862 with a loss of 1 men. Chaplain Lenhart w caught below decks when the sh sank. During World War II, small chapel in the larger Roy Chapel at the Naval Training St tion at Sampson, N.Y., was calle the Lenhart Oratory in memory the first naval chaplain to lose h life in the service of his countr

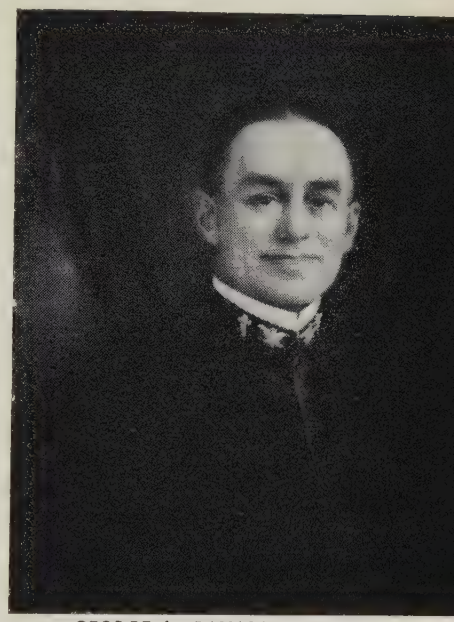
One of the first two Navy cha lains ever to attain the rank commodore was Joseph Stoc bridge (1811-94). Stockbridge w first commissioned a Navy cha lain in 1841 and became one

he outstanding chaplains of the ivil War. He had a sharp tongue nd an equally pointed pen. Since e was never awed by rank, he equently found himself involved n trouble when defending what e felt was the truth. Out of the ivil War days comes a story bout Chaplain Stockbridge hich is found in Admiral Robley . Evans' *A Sailor's Log*. Evans re- ites how he was once confined to he hospital and how the chaplain requently called. Evans wrote:

Several times the doctors gave me p, and though they never told me , I knew when they thought I was oing to die by the appearance of the haplain, who never hesitated to tell me I was dying and also just where I was going to bring up after I was dead.



JOHN LENHART, 1847-62
st naval chaplain to be killed in action



GEORGE L. BAYARD, 1902-
"Founding Father" of the General Commission on Chaplains

The frank eschatological views of the old, frank chaplain evidently had a tonic effect upon the young naval officers, who always rallied after such interviews.

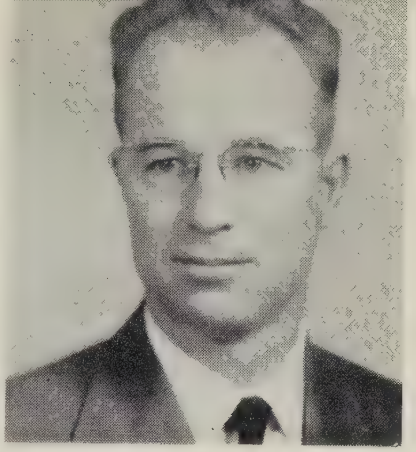
Both Chaplain Newell and Chaplain Stockbridge were given, in 1883, what was classified as the "relative" rank of commodore—after they had retired from active service, being the first and only Navy chaplains during the 19th century to rise above the relative rank of captain.

No chaplain has been more indefatigable in his efforts to improve the status of the naval chaplaincy than has Chaplain George Livingston Bayard. After serving in the Army during the Spanish-American War, Chaplain Bayard accepted a commission as a chaplain in the Navy in 1902. He had three tours of duty in the Washington Navy Yard: 1907-8; 1909-14; and 1914-17. During the years when there was no Chief of Navy Chaplains, this billet was strategically important. His long residence in Washington gave Chaplain Bayard an opportunity to become personally acquainted with many high-ranking government officials. He was a personal friend of President Theodore Roosevelt. In season and out, Chaplain Bayard pleaded the cause of the Navy chaplain and did much to elevate the status of the Corps.

In 1913 Chaplain Bayard appeared before a meeting of the Federal Council of Churches and advocated an interdenominational committee for the selection and approval of candidates for the military chaplaincy. As a result, the Washington Committee on Army and Navy Chaplains was appointed, with Dr. H. K. Carroll as its first secretary. This was the beginning of the present General Commission on Chaplains and Armed Forces Personnel. Chaplain Bayard, therefore, more than any other person, may be called it[s] founding father. In view of thes[e] facts, it is most fitting that a por[t]rait of Chaplain Bayard shoul[d] be among those hanging on th[e] walls of the lounge of the Genera[l] Commission. He has ever been [a] true and faithful friend of th[e] Commission, and he is still vitall[y] interested in the work of the mil[i]tary chaplaincy.

The service experience of thes[e] four chaplains covers the majo[r] wars in which the United State[s] was engaged down to and inclu[d]ing World War I. Hunter serve[d] as an Army chaplain in the Rev[o]lutionary War and as a Nav[y] chaplain in the War of 181[2]. Chaplain Stockbridge served i[n] both the Mexican War and th[e] Civil War; Chaplain Lenhart lo[st] his life in the Civil War; an[d] Chaplain Bayard had duty in th[e] Spanish-American War and [in] World War I.

Portraits help to keep ali[ve] memories. Those concerned wi[th] the spiritual welfare of milita[ry] personnel today are but carryi[ng] on the ministry of others wh[o] have gone before. The prese[nt] high status of the military cha[p]laincy has come as the result [of] many years of consistent effort [on] the part of many churchmen [of] several denominations, and esp[e]cially of such men as Chapla[in] G. L. Bayard. Such services mu[st] not be forgotten.



As an Air Force chaplain, Dick Potter was widely known for his development of "Operation Two-by-Two." Now a member of the General Commission on Chaplains, he is minister of the First Presbyterian Church, Staunton, Va., and acting president of Mary Baldwin College.

This article is drawn from a paper prepared when on two weeks' duty with the Air Force. Though cleared for publication, it does not speak officially for the Chief of Air Force Chaplains.

The Co-operative Ministry Overseas

CHAPLAINS, PASTORS, MISSIONARIES

By RICHARD R. POTTER

IF WE expect to minister effectively in our day to the men and women of the armed forces, we cannot now follow lines of self-containment as chaplains, pastors, and missionaries. Chaplains need to project their ministries beyond the overseas base and ally themselves with civilian comrades. Pastors must not forget their members in the service and, in addition to "maintaining the tie," must endeavor to establish new ties for their service members with chaplains and missionaries. Missionaries, no longer shrouded in heroic mystery, must come to terms with the presence in their areas of numberless American servicemen and their chaplains.

The spiritual and moral life of a whole generation is at stake in the armed forces today. Even the destiny of nations may now be determined by the influences that condition the minds and morals of today's servicemen.

With relatively few exceptions, all teen-age young men living in the United States today will spend two or more years in the service, and about half of them will serve overseas. It takes no great imagination to see that this vast number of American youths, all in the sensitive and formative period of emerging maturity, does at one and the same time offer a tremen-

dous challenge and pose a terrific peril. The challenge is to lead them into noble and constructive service as leaders and workers in a Christian nation aspiring to achieve a Christian world. The peril is to lose them to moral debauchery and spiritual indolence and thereby suffer decadence in church and society.

At the same time that millions of young Americans are being channeled through military service, the world is undergoing changes in its war of ideologies. The tactics of this war are changing from a deployment of diplomats and armies to an intimate struggle of great populaces to understand one another. Moreover, to the citizen of another country, the "American way of life" becomes something more than propaganda and textbook history. It becomes the known behavior of the American "foreigner" in his streets and yesterday's news—over television, radio, and newspaper—of happenings in the U.S.A. Truly we have become one world in a "fish bowl." In such a closely related community the truth is dawning upon us that indeed every Christian is a missionary and every citizen an ambassador.

How shall a co-operative ministry overseas be carried out? It does not seem advisable to propose an over-all program or group of projects. What works in one area may not in another. Each area differs as to background, personalities, types of mission, and in many other re spects. This means that each chap lain, pastor, and missionary shoul size up the situation in his pa ticular base, or church, or missio and determine how best to carr out such a ministry.

The following projects hav proved successful in various area and are briefly described for th sake of giving ideas and inspir tion for similar work in oth areas. They are illustrations what can be done.

Far East Off-Base Projects

As early as 1953 the Nation Christian Council of Japan reco nized that the moral problem ar ing from off-base activities of ser ice personnel could best be m by Japanese Christians throug their churches and homes in c operation with foreign personn Early experiments in this ar gave encouragement and result in an appeal to the churches the U.S. to help in the develo ment of this work by funds a personnel. In response to this a peal, the Presbyterian, U.S. Board of World Missions sent t Rev. and Mrs. Norman E. Koeh to Japan.

At about the same time a gro conducted by Major Gene Charles I. Carpenter, Chief of A Force Chaplains, and compos of leaders of American church visited air bases in Japan, Kor and Okinawa with the aim devising a more effective off-b

inistry. This resulted in the mation of the Co-operative mmittee on Ministry to Service rsonnel in the Far East. The rposes of this committee were: (a) to seek to meet the immedi- off-base needs of service per- nnel in the area, in co-operation th the Christian forces on the lds" and "(b) to present these oblems and needs to the de- minations through their appro- ate units." The support and di- tion of the committee's work is accepted as a joint respon- ility of the General Commis- n on Chaplains and Armed rces Personnel, in Washington, d the Division of Foreign Mis- ns of the National Council of urches through its Far Eastern nt Office. Under this frame- rk, and in liaison with the med Forces Chaplains' Board d the Offices of the Chiefs of aplains, the work has gone for- rd.

This committee adopted a dget of $35,000 in 1956 for proj- s in Sendai, Tokyo area, Fuji a, Sasebo, Kure, Tachikawa, d Fuchu. In addition, $12,000 re was put in the budget for ension of the work into Okina- Hong Kong, Philippines, mosa, Thailand, and Korea. ditional personnel from the .A. are being sought to help in development.

Here we are concerned about chaplains' relationships to h co-operative projects. The Rev. Mr. Koehler stated in one of his early communications: "It [the co-operative work] cannot be done by Americans alone, and it is much more difficult for Japanese to do it without Americans.

"It is a two-way bridge of Christian fellowship and activity, with one arm extending from the Japanese church, and the other from the military base."

One missionary, appraising the importance of the chaplain's co-operation in such projects as these, wrote as follows:

> On the Monday after Easter of this year, a prominent article appeared in the large Kanagawa newspaper. The writer, evidently a non-Christian, after commending U.S. Army Chaplain Robert M. Homiston (Methodist) for his superior work as a chaplain to military personnel and their dependents, expressed himself in terms of highest praise for the chaplain's services to the Japanese people. This chaplain, the article states, gives himself without stint in efforts to build a bridge between Japan and America, and it cites the specific projects which the Yokohama Chapel Center under his leadership is carrying on. Very significantly, the article continues by saying that in these times when relations between Japan and America are inclined to become cool, it is to the chaplains that the Japanese can look for unselfish efforts in aiming at the welfare of Japan.

Men of the Chapel

A Protestant project called "Men of the Chapel" has de-

veloped in Germany. A theater council has been formed, and under it are councils in each area command and at most bases and chapels in Germany. There is an official publication entitled *Follow Me* and a popular retreat center at Berchtesgaden. Monthly meetings are held, and there are in addition area conventions and an annual theater convention. Such originality and ingenuity as that behind this organization can go far in developing a co-operative ministry, particularly if an organization like "Men of the Chapel" will adopt objectives or projects related to understanding and supporting the native Christian forces immediately surrounding their chapels.

Guided Tours

Chaplains of the USS *Coral Sea* have reported an interesting project providing opportunities during liberty time for the personnel of the big carrier to visit churches and missions throughout a recent Mediterranean cruise. Results indicate that 13 guided tours were made, including 48 foreign churches and missions of 11 ports in Spain, Portugal, Italy, Greece, Arabia, and Turkey. They reported that the men participated in 24 native church services with the aid of interpreters and joined in the singing of favorite hymns. Chaplain Oliver F. L. Wiese of the *Coral Sea* related that the sailors climbed historic Mars Hill at Athens, where St. Paul preache and that "New Testaments car out of jumper pockets while t men read, at the site where it w actually preached, one of the be known sermons in religious lit ature." Certainly here is a simp natural, and effective type of pr ect in which practically all ov seas chaplains could join.

Newsletters

Some denominations have ma commendable contributions to operative ministry by circulati of interesting newsletters. Wh these letters tie together the wo of the ministers in the chaplai and those in pastorates at home great impetus is given to co-ope tive endeavor. The best work this sort coming to the attent of the writer is the monthly p lication of the National Luthe Council entitled *A Mighty F tress.* It is published specifica for Lutheran men and women the armed forces and is dist uted free on request to congre tions.

Churches with Maps

An effective method of focus attention upon the local churc opportunity and responsibility keeping in touch with member the service overseas has been fo in a simple display device. A la plywood board can be hung i prominent place with a world m pinpointing the location of m bers in the service. The na

nd mailing addresses of these embers can be kept up to date nd displayed on the board in ts beneath the map.

With this as a focal point, the stor and members of the church not only pray for the members the service but write them en- uraging letters and thereby stim- ate their interest and desire to rticipate in religious activities l by the chaplains and mission- ies. In the larger churches where e or more missionaries are spon- red directly by the church, this lletin board can include the dresses and locations of the ssionaries too, thereby giving ser association to the two oups. This will help stimulate e idea that every Christian is a ssionary, every citizen an am- ssador.

Advance Training

When Henry P. Van Dusen ote the book *They Found the urch There,* he told the story how thousands of World War servicemen were surprised to cover the church in such unsus- cted places as the South Sea es. The surprise of such discov- es is revelation of a failure on church's part to inform her th of what the church is doing erseas.

Here is a field worthy of explo- ion. The publishing of infor- tive leaflets and the develop- nt of program material both by local church for youth des- tined to go into the service and by chaplains for those already in would go far to orient the young serviceman relative to Christian forces overseas. If he is informed, his interest will be aroused and he will be more likely to seek and find the co-operative ministry with missionaries when he arrives at an overseas base.

Four Prize Projects

The United Fellowship of Protestants, through its magazine, The Link, recently sponsored a contest called "Community Service Projects Contest." The prize-winning projects, two in the bounds of the U.S. and two overseas, are good examples of the co-operative ministry. A brief description of each of these projects is quoted below from Joseph C. Dana, then director of the sponsoring organization:

1. *Tripoli in Libya.*—"First prize of $50.00 went to the United Fellowship of Protestants at Wheelus Field, just outside of Tripoli in Libya. This group had sort of adopted the Christian medical mission down in the midst of the white-washed houses of the old city. They had given money for needed equipment, collected used clothing for the patients, gone down on their spare time and helped clean and repair the mission, and were avidly drinking Seven-up, so that the doctors might have the bottles for the dispensing of medicines. Their

sponsoring chaplain is Chaplain Russell P. Knoebel (Lutheran)."

2. *Fort Campbell, Kentucky.*—"Second prize of $25.00 went to the Christian Fellowship of Fort Campbell, Kentucky. For the past year, this group has been sending out teams to conduct worship services in jails, old peoples' homes, and mental hospitals. They went back again and again, and took a real interest in the people, sending them baskets of food at Thanksgiving time, and writing them Christmas and birthday cards. The group's sponsoring chaplain is Chaplain Clifton E. Land (Southern Baptist)."

3. *Pepperell AFB, Newfoundland.*—"Third prize of $15.00 was awarded to the United Fellowship of Protestants of Pepperell Air Force Base of Newfoundland. They submitted for the contest only one of their monthly projects in community relations. This was the Mother's Day party they gave for the old ladies in a Salvation Army home in St. Johns. With pictures, songs, and food, they gave these old people a wonderful three hours. Sponsoring chaplain of the group is Chaplain John C. Johnson (Methodist)."

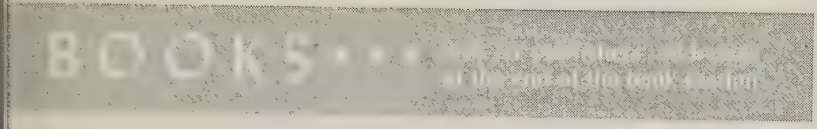
4. *Hamilton AFB, California.*—"Fourth prize of $10.00 went to the United Fellowship of Protestants at Hamilton Air Force Base in California. They also chose to submit one of many projects—a big youth rally they put on last October. In order to celebrate the first anniversary of the founding, they invited the youn people of 70 churches in the Sa Francisco area out to the base f this rally. They assembled a cho of 140 voices, composed of th group choir and the choirs nine churches. Dr. Jesse Baird the San Francisco Theologic Seminary was the speaker." Ov 500 people attended. Chaplain a visor to the group is Chapla Simon H. Scott, Jr. (Presbyteria U.S.A.)"

"Operation Church Bell"

This project was developed the chaplains of MATS at We over AFB in 1953 and was aim at getting all personnel to atte religious services somewhere. program of promotion and visi tion was carefully prepared a carried out along the lines "Operation 2x2." The effect such projects on surroundi civilian churches and pastors most helpful to good public re tions.

Other Projects

Dozens of other projects co be recorded, such as work w Korean orphanages; but the afo mentioned are offered as typ and as examples of some succ fully done all across the earth. is hoped they will serve not much for copying as for stimu ing ideas and inspiring action the part of chaplains, pastors, a missionaries everywhere.



REVIEWS

eaching and the New Reforma-tion by TRUMAN B. DOUGLASS. Harper 1956. 142 pp. $2.50.

These Lyman Beecher Lectures e a sympathetic appraisal of the im-ications of the Ecumenic Move-ent for the man in the pulpit who trying to preach the word of God. Dr. Douglass' familiarity with the ff statements and literature of the orld Council of Churches is terrifi-lly impressive. In spite of what he proud to call his "amateur" stand-g, it is obvious that he knows much re about the Ecumenic Movement an many of the professionals.

The chapter that particularly ap-aled to me as one on the receiving d of sermons is called "The Com-unicable Word." It should be read every minister who realizes how ficult it is to preach the gospel in kind of world in which we are w living.

It is an excellent book, but I wish t Dr. Douglass had been more tical of the institutions and poli-s of the World Council. He is far kind. As a member of the Cen-l Committee, I would welcome a rching critique of what we are ing to do by a man who is so well ormed and who understands so l the genius and spirit of the move-nt.

My only real regret is that the edu-ion of the laity for their ministry the world is not more central to the author's concept of preaching the Word. That, to my mind, is the primary task of the minister. The New Reformation will come only as ministers succeed in this task. Yet I meet few ministers who are even aware that their hearers (the laity) have a ministry in the world.

Perhaps it is too soon to speak of a "New Reformation." That savors a little too much of premature canonization! But if we do our part in the Ecumenic Movement, we can have good hope that in God's time the New Reformation will come.

—FRANCIS P. MILLER, *Charlottesville, Va.*

The Rape of the Mind by JOOST A. M. MEERLOO, M.D., World 1956. 320 pp. $5.00.

Many people have questioned the justice of some of the sentences meted out to brain-washed soldiers after their return to the land they betrayed while prisoners of the Communists. Many have also questioned the propriety and value of "loyalty oaths" and other similar reactions to the hysteria of fear and uncertainty that can sweep a people into the deep-freeze of freedom-paralyzing conformity.

This psychiatrist, who spent two and a half years under Nazi dominance in Holland, escaped from a Nazi prison to England, where he became chief of the Psychological Department of the Netherlands Forces. Later, in America, he became

an expert witness in brain-washing trials and a consultant in many cases involving prisoners who had been brain-washed.

Dr. Meerloo warns us that "tolerance of criticism and heresy is one of the conditions of freedom"; that "the seeds of treason lie in each of us"; that "courts need to find new rules to judge those who have been brain-washed"; and that, through pressure on the weak points in men's make-up, totalitarian methods can turn anyone into a "traitor." These and many more cautions flow from his facile pen as he presents a systematic analysis of the methods of brain-washing and mental torture and coercion, showing how totalitarian strategy, with its mental terror, verbocracy, and mass psychology, succeeds in the "rape of the mind."

Section Four of the book—"In Search of Defenses"—with its chapters on "Training Against Mental Torture," "Education for Discipline or Higher Morale," "From Old to New Courage" (who resists longer and why?), and "Freedom—Our Mental Backbone" (dealing with the paradox of freedom), is a sobering coming to grips with our most likely defense "just in case."

If any chaplains have doubts about the need for Character Guidance and the potential in this often "flubbed" opportunity entrusted to us, this book should pull us up short!

An excellent bibliography and complete index are valued additions to the book, which is Dr. Meerloo's 14th volume. Among his books are *Total War and the Human Mind, Patterns of Panic,* and *The Two Faces of Man.* In 1943 he was decorated with the D.S.C. He has served as an adviser to SHAEF a UNRRA.

This book is not only a schola study of menticide but also a go refresher course in political eth and in what makes people act t way they do. Whether one agrees disagrees with all or part of the colonel's findings, none could re this book without profit. For anyo who gives Character Guidance L tures, this book should be a must

—HERMAN J. KREGEL, *Chaplain (Col.), USA*

Preaching on the Books of the N Testament by DWIGHT E. STEV SON. Harper 1956. 268 pp. $3.95.

Here is a new emphasis in bibli preaching—sermons on the *whole* a book. In this work the author, v is head of the department of homi ics at the College of the Bible in L ington, Ky., confines his treatment the books of the New Testam Though this volume is primaril practical manual for the study and sermonizing on, the books of New Testament, it makes good re ing also.

In his first, introductory chap entitled "Redigging the Wells of lical Preaching" the author make plea for the return to biblical, pository preaching. He writes: " wells of biblical preaching have fi up with rubble during years of lect. We must redig them, that living water of the Scriptures flow again into our contempo spiritual desert" (p. 6).

But how shall we "redig the wel In his second chapter he sets f some guiding principles for deve ing book sermons. In such serm he writes, "the idea of the sermon

divisions are drawn from the book
lf and in such proportion as to
esent only what the book says rather
n some happy thoughts which it
y arouse in us" (pp. 11-12).

"Expository preaching," he further
es, "is carefully organized. Every
ository sermon is an organic
ole with a few simple, discernible
mbers. Not a miscellany of com-
ntaries upon a passage nor a series
exhortations suggested by it, an
ository sermon is the message of
s passage itself so arranged as to
grasped in its entirety. . . . In a
k sermon the book must be known
l conveyed as an organic whole.

"Moreover, in a true exposition,
sermon must lie down at full
gth upon the passage. The propor-
n of parts in the sermon must be a
thful mirror of the proportions
hin the scripture under study.
ere must be no distortion through
overemphasis or omission of main
as." (Pp. 12-13.)

nasmuch as the modern mind
nts to see an immediate contem-
ary relevance in an ancient truth,
author continues, "exposition and
lication must be intertwined at
ry point throughout a biblical ser-
n, from introduction to conclu-
n" (p. 15).

n summarizing his basic principles
he development of a book sermon,
author states (pp. 17-18):

book sermon, no less than any ser-
n, must preserve a creative tension
ween divine truth and present human
id.

idea, outline and emphasis, such a
non must be faithful to the book
ch it aims to set forth.

t must be selective in content so as to
r the stamp of simplicity.

t must be fresh.

It must weld ancient truth and modern application into a radical unity.

The minister who understands this type of preaching will be wise to begin with one of the easier books and work his way up the scale of difficulty by degrees.

With three exceptions (an introductory chapter to the treatment of the Gospels, a single chapter dealing with the pastoral epistles, and a concluding chapter given to a sample sermon on Ephesians), each of the succeeding chapters is focused upon a single New Testament book, with the books arranged in their accustomed order. Each chapter falls into two main divisions: "I. Working Your Way into the Book" and "II. Preparing Your Book Sermon." In the first division he treats briefly but comprehensively such introductory matters as authorship, date, conceptual and historical setting, purpose, and main features. He further gives an outline of the book, its points of interest, and its key passages. In the second division of each chapter he presents the cardinal idea to be developed and then shows how one may shape a preaching outline, using different approaches arising from different perspectives. Each chapter concludes with suggestions for the sermon's title.

The author appears as one who has had the New Testament speak to him in a vital, personal way. Because of his inductive approach, he has allowed the biblical thought patterns to set the mold for his own. Yet he stands with one foot in the contemporary scene, so that he presents God's ancient word in a way that is fresh and contemporary. He tackles the glaring critical problems but is not deterred by them. Though he

may concede to the scuttling of traditional views at some points, he holds tenaciously to the fact that God has spoken and that the Bible *is* his word.

One may beg to differ with some of his conclusions about introductory matters (such as his view of the conceptual context in which the prologue of John's Gospel is set); but such points of possible disagreement do not detract from the excellence and importance of his work.

Some may feel that an expository sermon based upon a single passage within a book is a task that is Herculean enough and would quake at the idea of a single sermon on a whole book. But the author demonstrates convincingly that such is possible.

—Curtis P. Harper, Jr., *Minister, Chesterbrook Presbyterian Church, Falls Church, Va.*

Counseling and Theology by William E. Hulme. Muhlenberg 1956. 250 pp. $3.75.

Sometimes a minister, unable to bear the suffering of a counselee, gives a premature reassurance.

The religious leader advises, "Don't worry. Occasionally, this type of thing happens to us all."

The result, William E. Hulme observes, is that confession of guilt is blocked. Instead, he adds, the pastor should have listened until the troubled one got the relief that comes largely through talking about the deep-seated anguish.

The author has written a valuable book on how a spiritual leader's theology and personal faith in God and also respect for personality are related integrally to counseling.

Hulme's method is to set fo the clinical and psychological pr ciples of counseling and then sh the theological resources that under them. He analyzes the need for listener, confession, understandi and growth; the concept of man, universal priesthood, and freedo and the means of acceptance, grow and grace.

The result of this approach that pastoral counseling is preven from becoming an isolated area the ministry.

"It can substitute for no oth activity of the ministry," Hulme c tends, "and its success is depend upon the entire program of ministry. The beliefs of the layn show a correlation to what he he from the pulpit.

"The theology that unites past counseling with the total ministry united with it also in its purpo Working together they can be effective combination for the relie human problems."

Hulme stresses client-centered nondirective counseling.

"Rather than feeling constrai to solve his counselee's proble he asserts, "the counselor should h him to solve his own problems."

The author believes this met can be used to indoctrinate counse with sound religious beliefs.

However, Hulme warns aga premature indoctrination, before patient has got rid of his tens and emotional involvement wit particular problem.

A legalistic insistence on discuss articles of faith at the beginning counseling may have two unfortu consequences, he declares: (1) problem is not solved, and (2)

oubled one may develop an antag-
ristic reaction to religion.
But, Hulme contends, a dogmatic
titude, which is "an unwillingness
inability to understand human na-
are, . . . is no more a part of our
eological heritage than it is of any
her mental discipline."
As soon as a counselor helps his
unselee to be reconciled to and
peace with God, Hulme adds, then
e minister will have prepared the
tient for a more devout life.
Hulme interprets the pastor's role
be that of leading the counselee
"the Higher Counselor . . . (to)
resent every counselee mature in
hrist Jesus—that he may live not
nto himself but unto Christ.
"The goal of the believer is to
come increasingly conscious of the
resence of God so that he may
mmune with Him and know His
ind and His purposes."
Hulme explains that the need for
unseling arises because of the prob-
n of evil: Man, created in the
age of God, sins. The counselee
eds to repent and may admit this
may so repress the feeling that it
comes buried in his subconscious
d is likely to explode in far greater
oportions later.
Individuals need release through
pression of destructive emotions
resentment, guilt, and hostility.
"God may be willing to forgive,"
ulme surmises, "but man may be
able to allow Him. By means of
spoken Word, the counselor is
create the frame of mind within
counselee that will enable him
receive divine grace."
The counselor, rather than stifle
nfession, needs to listen to the
ubled, who feels alone but is glad
to have a friend share in his life at this isolated time. The pastor must have faith in man, God, and the counseling process if he is to listen responsively, Hulme asserts.

The relation of counselor to counselee is one of love, and the church fellowship should be an extension of this love. Both pastor and congregation should provide warm emotional support.

Although man misused his freedom and rebelled against God, he has the same freedom to confess and reorient his life.

The counseling relationship, Hulme adds, should be one that gives man the resources for solving not only the present problems but also future ones. Since people operate their lives in ways that continually create new feelings of guilt, the Sacrament is a valuable part of the process of removing guilt. The Lord's Supper ties counseling to worship, Hulme concludes.

—James W. Carty, Jr., *Religious News Editor,* The Nashville Tennessean

Guests of God: Meditations for the Lord's Supper, by John Frederick Jansen. Westminster 1956. 109 pp. $2.00.

The preacher who is looking for helpful material for Communion meditations (and what preacher is not?) will find this book of much assistance and well worth the price. The author, a former pastor in a Presbyterian Church, U.S.A., and now professor of religion in Hanover College, Indiana, approaches the sacrament from the traditional Reformed point of view, yet he enables us to appreciate what is meant by

the Real Presence in the Supper. Texts for the 21 brief meditations are chosen from both the Old Testament and the New. Although these texts are sometimes spiritualized, the ideas are fresh and the illustrations beneficial.

—Ben Lacy Rose, *Professor of Homiletics, Union Theological Seminary, Richmond, Va.*

The Interpreter's Bible, Vol. VI, ed. George A. Buttrick. Abingdon 1956. 1144 pp. $8.75.

It is hard to review a volume such as this—first, because of its size and, second, because of the diversity of its contents. Covering the English Old Testament from Lamentations to Malachi is certainly a major task.

The commentary on Daniel is especially good, taking the Maccabean date as settled and interpreting the book as a great apocalypse. Excellent introductory notes are matched by equally splendid homiletical material.

Herbert May's stimulating textual commentary on Ezekiel is not at all matched by the homiletical treatment of E. L. Allen, which is astonishingly weak, given the rich material from which he had to draw. Dr. May breaks no new ground, but he successfully assembles the results of much investigation from many sources. I cannot agree with him, however, that Ezekiel had a dual residence in Palestine and Babylonia. Nor can I concur in his decision that 40 per cent of the textual material is not from Ezekiel.

The minor prophets have always been a great source of preaching and study. Material presented here—especially on Amos, Hosea, and Jonah —is most welcome. The homiletica commentary on Hosea is outstan ing, treating with amazing sensitivit the great theme of God's love. Amo great themes are set against the cle description of the world in whic they were enunciated. Jonah understood as a parable wherein th universality of God's love is beaut fully and forcefully promulgate The literary problems of Habakku and Zechariah are adequately treate In every case the historical bac ground is treated with accuracy an real skill. The Deutero-Zechariah p sition is accepted, as I believe should be. The treatment of Mica follows commonly accepted lines.

This is certainly one of the ou standing volumes of "The Interpr ter's Bible," which should prove be an increasingly useful tool on t pastor's bookshelf.

—Carl G. Howie, *Calvary Presbyteri Church, San Francisco, Calif.*

NOTES

by Elizabeth P. Lam

The Church Under the Cross by J. Phillips. Macmillan 1956. 111 p $2.50.

This latest book by J. B. Philli portrays with vividness and freshn the kind of difficulties and proble confronted today by missionaries a newly won members in the "Young Churches." Though drawing prim rily upon the record and experien of missionaries of the Anglic Church Missionary Society, what has to say illuminates the wh Protestant mission enterprise.

From his vignettes of these obure Christians we can see not only e redemptive power of the gospel, which mission literature has always en full, but the tough psychologil and sociological issues confrontg Christians in pagan lands as they ek to put the principles of Christ to daily human relationships. Mr. illips makes clear that the politil, economic, and social ferment in e "under-developed" areas has eated quite a different climate om that of the nineteenth century hen the modern missionary enterise began. As a consequence, misonaries face complex social and olitical problems demanding intelctual astuteness and moral courage. Mr. Phillips succeeds in giving the ader an appreciation of the quality life of those who serve "under the oss" in these no-longer-distant nds and at the same time makes ear that in every Christian life ere is a specific, inescapable cross.

he Mind of the Maker by DOROTHY L. SAYERS (Living Age Book No. 2). Meridian Books 1941, 1956. 220 pp. $1.25.

The Mind of the Maker by Doroy L. Sayers, distinguished British ovelist, playwright, and theologian, the paper-bound "Living Age ooks" makes available to a wider ading public an original examinaon of the meaning of the Trinity. e takes as her point of departure e validity of the analogical argunt for God, then proceeds to exin the relationship of the three rsons within the Godhead from e experience of the creative artist. e discloses with arresting clarity e inner experience of the writer creating a novel, and in more general terms the process of human creativity: first the imaginative Idea (analogous to God the Father); then Energy, or the process of translating the Idea into the medium of the creative artist (analogous to the Son); and finally the Power of the created work "to bring all those who experience it into its own unity" (the Holy Spirit). She reasons that the essence of God is creativity and that God in three Persons corresponds to the three stages or aspects of creativity.

The book offers a refreshing contrast to the emphasis in traditional theology on the sinfulness of man and to the stress in the social sciences on problems of human relationships. Mrs. Sayers instead gives primary importance to man's capacity for creative insight, to the discipline required to translate such insight into action, and to the resultant power of the creative act to transform human life.

Few theological books of our day have the originality, literary quality, and contemporary relevance of *The Mind of the Maker*.

East Is East: Hinduism, Buddhism, Christianity—A Comparison by PETER FINGESTEN. Muhlenberg 1956. 181 pp. $3.00.

The author attempts in this book to correct what he considers popular misconceptions regarding Indian religions and to show the superiority of Christianity and Western culture to Hinduism and the Oriental approach to life. The book is a polemic against Hinduism and Buddhism and an apologetic for Christianity. Even though the readers may share the author's view that Hinduism has con-

tributed to the social stagnation of the East and represents a negative attitude toward life in contrast to the dynamic quality of Christianity and Western culture, his method of establishing his position is not scholarly and does not do justice to either religious tradition. His treatment of both Christianity and Hinduism is superficial and violates the canons of historical criticism.

The Middle East, Its Religion and Culture by EDWARD J. JURJI. Westminster 1956. 159 pp. $3.00.

Recent events, catapulting the Near East to the forefront of attention, make Professor Jurji's book singularly timely. His point of departure is the low ebb of American influence in the Near East due to our vacillating diplomacy, our alienation of the Arab world by our support of militant Zionism, and our failure to appreciate and understand the cultural and religious values of Islam. His book is a plea for the recognition of the values common to both Islam and Christianity in the light of which he believes Moslems and Christians can collaborate to establish a just and stable peace in this part of the world.

A discussion of the major indigenous Christian churches in this area is particularly illuminating and informative. The existence of pockets of Christians—the lineal and spiritual descendants of fourth-century Christians in the modern cities of Baghdad, Tehran, Cairo, Trivandrum (Malabar, India)—usually comes as a surprise to the American traveler in these areas. The visitor, without previous study, however, is unable to assess their potential i fluence or to know their relationsh to the mainstreams of Christian t dition. Dr. Jurji does a real servi in describing the diversity of the little-known Christian groups a their relation to each other and Western Christianity. He also te the story of the vitalizing impact Protestant missions—chiefly throu their colleges, schools, and printi presses—upon both Moslems a indigenous Christians.

Because in the mind of the read the current political situation is u doubtedly uppermost, a fuller exp nation of the historic relation Jews and Moslems in this area wou have strengthened the author's arg ment that Zionism violates the b in traditions of the Jew as well as the Christian and the Moslem.

The book is informative and l lightening even though one may d fer with the conclusion—name that interfaith co-operation amo the three religious groups of this a is both possible and capable of so ing the political conflict.

An Interpretation of Christi Ethics by REINHOLD NIEBU (Living Age Book No. 1). Mer ian Books 1935, 1956. 224 $1.25.

Originally published in 1935, t book represented at that time Re hold Niebuhr's fullest exposition the ethics of Jesus and what in opinion was the central issue Christian social action. Niebuhr his preface to the new edition st that the social and political cont in which Christians must act has, course, changed but the issue—na ly, how to "derive a social ethic fr

absolute ethic of the Gospels"—
till of central and primary im-
tance.

Niebuhr maintains in this volume
t Jesus' ethics of love which places
n the individual absolute de-
nds to transcend self-interest is
pplicable to social collectivities
peting for power and control.
contrast to Christian orthodoxy,
ch had no concern for the reali-
of social injustice, and to liberal
istianity, which unrealistically
icipated that love could become
minant in intergroup relations,
buhr asserts with characteristic
lism that justice in love is the
erion of judgment of political
social institutions.

iven though his references to
rxism and liberal Christianity are
ted," his searching questions and
p concern make clear that the
llenge to achieve justice in human
tions is perennial and demands
h responsible realism and Chris-
devotion.

Rule and Exercises of Holy Living by JEREMY TAYLOR (ed. with Intro. by THOMAS S. KEPLER). World 1956. xxiv + 293 pp. $1.50.

Private Devotions of Lancelot Andrewes (ed. with Intro. by THOMAS S. KEPLER). World 1956. xxii + 208 pp. $1.50.

Thomas S. Kepler has added two
e classics to the already impres-
list of devotional books which
as edited. These introduce to the
erican public the little-known
ings of two great 17th-century
lican divines.

The Rule and Exercises of Holy
ng by Jeremy Taylor was written
649, the year that Charles I died.
Taylor was then 36 years old and had already played a prominent part in the political and religious turmoil of the reign of Charles I. He had been chaplain to the king and to Archbishop Laud, rector of a country church, thrice imprisoned, and director of a school. His sermons, therefore, were written from no ivory tower. They cover the gamut of Christian experience—e.g., rules for the practice of the presence of God, temperance, chastity, humility, fasting, almsgiving, prayer. Written with eloquence and at the same time with engaging profundity, they have relevance and interest for our day.

Lancelot Andrewes' *Devotions*, in contrast, were written, not for the public, but for his own personal use. Translated from the Greek and Latin in which they were written, they were first published in 1675, thirty years after his death. The edition brought out by Kepler is based on Cardinal John Henry Newman's English translation made in 1845.

Lancelot Andrewes was one of the translators of the King James Bible, a gifted linguist, a great preacher and bishop, and a personal friend of King James I and of Francis Bacon.

The prayers are arranged for each day of the week and include for each devotional period prayers of confession, grace, intercession and praise. In addition, there are collections of prayers around other topics. The recurring themes are penitence, praise, and intercession for "all sorts and conditions of men." They lead one out of self into wider consciousness of the greatness and goodness of God.

Coming from an age that, like our own, was one of turmoil and insecurity, the spirit of religious confi-

dence which both these volumes breathe invites study and contemplation. Both will be rich additions to one's devotional library.

Meeting Life on Higher Levels by HUNTER BECKELHYMER. Abingdon 1956. 96 pp. $1.75.

Mr. Beckelhymer, pastor of the Christian Church in Hiram, Ohio, has expanded a series of articles originally published in *Front Rank,* the national adult journal of the Disciples of Christ, into this helpful little book. Its six chapters outline simply and clearly certain psychological principles of Christian living: the necessity to accept oneself, one's limitations, and one's possibilities; the need to delimit one's aims and activities in order to give them singleness and focus; the Christian imperative to forgive and forget that which lies behind; and response to God's call to a life of freedom and love.

The book will be rewarding reading to laymen as well as to ministers and teachers, who will find the illustrations drawn from contemporary life and literature quite useful. Although Mr. Beckelhymer makes no claim to originality, his message helps to objectify the questions and difficulties encountered by those to whom life has brought its inevitable perplexities, tensions, and disappointments and to point the way to renewed vitality in the Christian life.

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Books Received

The Circle of Faith by MARCUS BACH. Hawthorn Books 1956. 189 pp. $3.95. (Interviews with Therese Neumann, Shogi Effendi, Helen Keller, Pope Pius XII, Albert Schweitzer, to find what followers of Christ who are so different have in common.)

The Crown Tree by LEGETTE BLYTH John Knox 1957. 329 pp. $3.50. novel of the birth of the Christi church by the author of *Bold Galile* and *A Tear for Judas.*)

Encyclopedia of Morals, ed. VERGIL FERM. Philosophical 1956. 682 $10.00 (Fifty scholars have collat rated in this major reference book.)

The International Lesson Annual, CHARLES M. LAYMON. Abingdon 19 448 pp. $2.95. (A lot for your mor and a godsend for teachers in t chapel Sunday school.)

Luther on Vocation by GUSTAF WINGR Muhlenberg 1957. 256 pp. $3.50.

Luther's Works, Vol. XXI, ed. JAROSL PELIKAN. 383 pp. $4.50. (The Serm on the Mount and the Magnificat.)

Seeking to Be Christian in Race Re tions by BENJAMIN E. MAYS. Frie ship 1957. 84 pp. Cloth, $1.50; pap $1.00.

Should Christians Drink? by EVER TILSON. Abingdon 1957. 128 pp. Clo $2.00; paper, $1.00.

Ten Against the Storm by MARIANNA and NORMAN Y. PRICHARD. Friends 1957. 164 pp. Cloth, $2.50; pap $1.25. (Little biographies of ten c standing Japanese Christians.)

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Addresses of publishers whose bo are reviewed above

ABINGDON PRESS, 810 Broadway, Nashv 2, Tenn.

HARPER & BROS., 49 E. 33rd St., N York 16, N. Y.

THE MACMILLAN CO., 60 Fifth Ave., N York 11, N. Y.

MERIDIAN BOOKS, INC., 17 Union Squ New York 3, N. Y.

MUHLENBERG PRESS, 1228 Spruce Philadelphia 7, Pa.

THE WESTMINSTER PRESS, Withersp Bldg., Philadelphia 7, Pa.

THE WORLD PUBLISHING CO., 2231 110th St., Cleveland 2, Ohio

NEWS ROUNDUP

CHAPLAINS

Hungarian refugees coming to the U.S. aboard the USNS *General W. C. Langfitt*, in "Operation Safe Haven," are cared for by Navy Chaplain **Robert T. Shipman**, a Methodist from Fort Worth, Tex.

Former Chief of Navy Chaplains **Clinton W. Salisbury** and Mrs. Salisbury recently moved to La Jolla, Calif., from Washington, D. C.

The annual Four Chaplains Award was presented to the following chaplains: **Harris W. Howe**, 11th Naval District; **Kalman Levitan**, Headquarters of the Atlantic Division, MATS; and First Army Chaplain **Charles P. Malumphy**. The chaplains were chosen by B'nai B'rith as representing the spirit shown by the four chaplains who died on the SS *Dorchester*, Feb. 3, 1943.

For the first time in history an international award was given to **Capt. J. H. Sillevis Smitt**, Chief of Protestant Chaplains of the Royal Netherlands Navy. Chaplain Smitt was recognized for his contribution to the success of the 1956 NATO Chaplains Conference, which was held in the Hague.

Official U.S. Army Photo

Near Darmstadt, Germany, Maj. John W. Hardy, Jr., Protestant chaplain for the 32nd Signal Battalion Corps, holds services from an H-19 Helicopter in the field.

Official U.S. Navy Photo

In February, Captain J. Floyd Dreith assumed the duties of Atlantic Fleet Chaplain. He reported to Norfolk after completing his tour of duty with the Chief of Navy Chaplains as assistant for planning.

Carroll R. Chambliss, the first Navy chaplain from the African Methodist Episcopal Church, has reported to the U. S. Naval Training Station, Great Lakes, Ill., for duty.

Two Navy ships recently acquired permanent chapels. They are the USS *Vulcan,* a Service Force repair ship whose chaplain is **John M. Danielsen,** and the USS *Kearsarge,* served by Protestant Chaplain **Robert F. McComas** and Catholic Chaplain **V. J. Mahoney.**

The Republic of Korea Award of Military Merit was given to Chaplain **Robert M. Moore** of the U. S. Air Force recently for his help in training Korean Air Force chaplains.

Navy Chaplain **John C. Condit** heads a group of men who are building the world's southernmost shrine for their comrade who was killed in an accident in Antarctica. The memorial to Richard T. B. Williams is a massive rock cairn on a cl housing a statue of "Our Lady of t Snows."

A former Shinto shrine ne Korea's capital city is providi American servicemen a center of w ship, conference, and recreatic Each week the Eighth Army Cha lain Leadership School is host about 100 men. Chaplain **Clifford Hargrave** is director of the center.

Wing Chaplain **Merlin W. M Gladrey,** of Parks Air Force Base, l a seminar at the 1957 Pastoral Co ference of the Pacific School of R ligion, Berkeley, Calif.

Chaplain **William J. Moran** h been transferred to the Far E Command to succeed Chaplain **J. Dunn** as senior chaplain.

PERSONALITIES

Millar Burrows, professor of bi cal theology at Yale University, a **Pietro Boccaccio,** S.J., of the Pon cal Biblical Institute in Rome, h been named joint editors of a proj to index the Dead Sea scrolls. T will be aided by International B ness Machines' "705," a giant e tronic computer.

Vice-President **Richard M. Ni** and Governor **Cecil H. Underw** of West Virginia will receive hon ary doctor of law degrees in J from Bethany College, Bethany, Va.

J. H. S. Burleigh was recently ducted as principal of New Coll Edinburgh, Scotland, succeed **John Baillie,** who is lecturing year at Union Seminary, N.Y. Burleigh has been professor of ec siastical history at the College fo years.

J. Robert Nelson, secretary of the orld Council of Churches' Commission on Faith and Order, in eneva, goes to Nashville, Tenn., in ptember as dean of the School Religion at Vanderbilt University.

When the first class (178 students) aduated last month from Japan ternational Christian University, e baccalaureate address was made by **eorgia Harkness,** professor of applied theology at Pacific School of eligion.

William E. Hordern will become sociate professor of systematic theology at Garrett Biblical Institute in ptember. He has taught at Crozer heological Seminary, Swarthmore ollege, and Union Seminary, N.Y.

Chalmers Coe, minister of Mount rnon Congregational Church, Bosn, has been named associate profesr of practics at Hartford Seminary.

James Everett Frame, who from 97 until his retirement in 1938 was beloved member of the faculty of nion Seminary, N.Y., died recently the age of 88.

Ralph Marcus, University of Chigo professor, Old Testament holar, and authority on the Dead a scrolls, died recently at the age 56.

Joseph M. M. Gray, Methodist inister, author, and former chanllor of American University, Washgton, D.C., died recently at the age 79.

A 23-year-old soldier-interpreter, w stationed in Germany, speaks 11 nguages. He is Specialist Third lass **Joachim H. Rau,** of Baytown, ex. His father speaks 13 languages, d his mother and a sister speak ven each. Rau's ambition, after military service, is to work with the U.S. State Department overseas.

Official U.S. Navy Photo

OPERATION LITTLE BIT

CDR Frederick W. Brink, senior chaplain of the USS *Randolph* (CVA-15) and L CDR Eugene J. Carroll, of Air Squadron VA-176, count the returns from "Operation Little Bit," in which the "little bits" of foreign currency remaining in the possession of the men of the *Randolph* were collected before the ship's return from the Mediterranean to the U.S. and sent back to orphanages in the ports visited. The total amounted to almost $300 in U.S. money.

ANNOUNCEMENTS

Abingdon Press is offering a prize of $12,500 "for the book which will make the greatest contribution to Christian living among all people—$10,000 outright and $2,500 advance against royalties." To enter: file a certificate of intention by Sept. 1, 1957. Deadline for submitting complete manuscripts: March 1, 1958. Write: The Award Editor, Abingdon Press. Nashville 2, Tenn.

Kirchentag—the great annual rally of Protestants in Germany—was scheduled to be held this summer in Erfurt, East Germany. However, opposition from the Communist regime has caused this plan to be abandoned.

The Third Assembly of the **Lutheran World Federation** will be held in Minneapolis, Aug. 15-25, 1957.

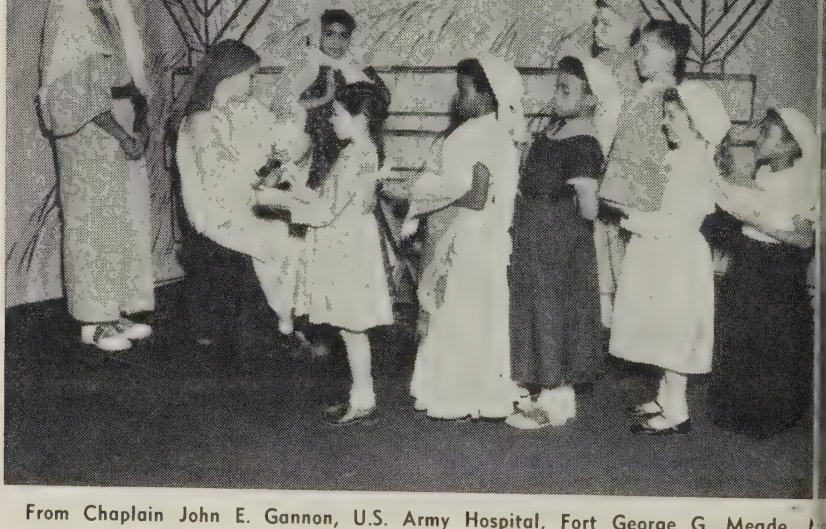
Prior to attending (Sept. 3-10) the first North American "Study Conference on Faith and Order," the 90 members of the Central Committee of the World Council of Churches will meet at Yale Divinity School, July 30-Aug. 7, 1957.

Hospitable Belgium is planning for its "1958 Brussels Universal and International Exhibition," the first event of its kind since World War II. Preparations include promotion the study of foreign language "Learn a foreign language for t 1958 Exhibition."

EDUCATION

Early this year the YMCA launch its "program for **preinduction edu tion"** through the 1800 YMCA's the U.S. Its leaders hope that t training program will also beco part of Hi-Y and other teen-age ganizations. The program is the sult of studies indicating that " morals represent a real problem American life."

All NATO states except Aust Greece, and Turkey have signed European Convention on the **equi lence of periods of university studi** The High Contracting Parties ag



From Chaplain John E. Gannon, U.S. Army Hospital, Fort George G. Meade, comes this picture of the pageant presented this past Christmas by the Hospital Ch Junior Choir under the direction of the choir director Ida Rosado.

Hungarian refugees at Camp Kilmer, N.J., receive copies of the Scriptures in their own language from Richard H. Ellingson, secretary of the American Bible Society.

"recognize a period of study spent a student of modern languages in university of another member untry . . . as equivalent to a similar riod spent in his home university," bject to the issue of an appropriate rtificate by the "foreign" univer-y. They further undertake to study e possibility of recognizing periods study spent by students of dis-blines other than modern lan-ages.

The first use of an "auricon" in e **training of seminary students** in eaching will be made this fall by e Iliff School of Theology, Denver. ne auricon is a movie camera that cords the voice of the speaker at e same time that his picture se-ence is being made. The instru-nt, widely used by TV stations, rmits the showing of the action ith the speaker's voice) within urs after an event occurs.
Says Dr. W. G. Williams, who will teach the course in preaching: "We will be able to help students in analyzing their presentations, voice qualities, gestures, pulpit mannerisms, and expression far more thoroughly than was possible before."

McCormick Theological Seminary has elected a new president and voted to keep the seminary at its present location on Chicago's north side. Dr. Arthur R. McKay, formerly pastor of First Presbyterian Church, Binghamton, N.Y., succeeds President Emeritus Robert Worth Frank and Acting President Floyd V. Filson. Sections of the campus are to be renovated and rebuilt.

The $1,500,000 **Robert E. Speer Library** was recently dedicated on the campus of Princeton Seminary.

By the end of this year Drew University and **Drew Theological Semi-**

An old toy brings new delight to this little lady at the Bishop's Orphanage, Vict Gozo, Maltese Islands. Some hundred toys were collected by the American Ch FASRON (Special) 201, Hal Far, Malta (as well as $126), and on Jan. 17 a comm from the chapel went with Chaplain C. W. Ackley, USN, to deliver the gifts to chil in three orphanages on Gozo.

nary (Meth.), Madison, N.J., will have a new $900,000 auditorium-gymnasium.

Two recent grants of $50,000 each to **International Christian University** in Japan will provide a girls' dormitory and the "Ruth Seabury Memorial Chapel." One gift comes from the Women's American Baptist Foreign Missions Society; the other, from the Danforth Foundation.

INTERNATIONAL

From Verona, **Italy**, the newspaper *Gazzettino* reports that the sight of American soldiers pushing baby carriages has allayed fears that U.S. troops garrisoning Italy's north border would be a problem to people.

"The American soldiers form integral, lively, and cordial par the population," the newspaper s "They have the feeling of bein home even though their countr far away."

An **Italian** unit of the internat al Planned Parenthood Federa has opened a clinic for counse service in Naples. Similar clinics already operating in Milan an Rome, but the need is greater in south of Italy, where density population exceeds that of e other area in Europe.

U.S. soldiers of the 10th Infantry ivision at Würzburg, **Germany**, re-ntly helped to provide a new roof r the 1000-year-old Himmelspforten onvent on the banks of the Main.

Two Church of **Scotland** mobile nteen bookshops are operating in yprus. At Kyrenia the church has bookshop, a tearoom, and a stel for service women.

The biggest bomb-proof shelter Europe has been completed in ckholm, **Sweden**. Costing about ,000,000, the cave building accom-odates 550 automobiles in normal mes; but its real purpose is to give elter to at least 20,000 people in e event of atomic warfare. The -foot-wide tunnel between moun-ns lies beneath a 70-foot layer of id rock. Two doors, weighing 28 ns each, are designed to seal off liation effects. All corridors and ssageways are built at a 90-degree gle, as are ventilator shafts linked 50 air purifiers.

The National Christian Council **India** has voted to establish a re-rch center for the study of non-ristian religions in the country, ecially Hinduism. Dr. P. D. De-nandan, currently visiting profes-at Union Seminary, N.Y., has en invited to serve as director.

ATIONAL

Twenty-one-thousand-acre **Ghost nch** in scenic New Mexico has en given to the Presbyterian urch, U.S.A., by its owners, Mr. l Mrs. Arthur Pack. Plans call for establishment of a retreat and nference center, recreation and ping sites, lodges, and sleeping lities for 250 persons.

The FBI reports an increase of 12 cent in **major crimes** in 1956—all-time high in recorded crime tory for the nation. In New York City alone there were 141,979 major crimes in 1956, as compared with 138,970 in 1955.

An experimental program for treating **alcoholics** before they are lost to the service through court-martial, imprisonment, or forced separation, is being tried out at the 3700th Air Force Hospital at Lackland AFB, San Antonio, Tex. On the basis of a report in the *American Journal of Psychiatry*, the Methodist Board of Temperance estimates that the program has already saved the U.S. Air Force $1,000,000.

A third major denomination may join in the **proposed merger** of the Congregational Christian Churches and the Evangelical and Reformed Church. As the result of an overture from the International Convention of Disciples of Christ, a fraternal delegate from that body will attend the uniting convention in June.

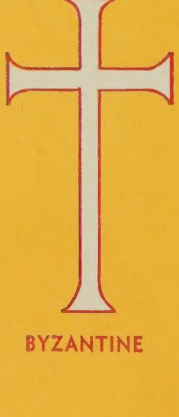
To help fill the "vacuum" in the inner city left by Protestant churches that have moved to the suburbs, the **Greater New Orleans Federation of Churches** is planning to erect an office building and chapel. The Federation is also planning to employ a social worker to serve the 200,000 seamen who come to the port annually.

A million-dollar activities building has been authorized by the Southern Baptist Sunday School Board as the first step in a 24-year, multimillion-dollar program to develop recently acquired property in Nashville, Tenn.

Atomic irradiation of food, by minimizing the need for refrigeration in combat areas, is expected to increase the Army's mobility, flexibility, and dispersibility. To accelerate the program, an Army ionizing Radiation Center is being constructed at Sharpe General Depot, Stockton, Calif.

TAU (St. Anthony's)

LATIN (Passion)



BYZANTINE

GREEK

PER CRUCEM GAUDIUM

THERE is no certainty as to the shape of the cross on Calvary. How far up on the perpendicular beam the transverse was nailed is not known. . . . If it was attached at the very top, a T-shaped or Tau cross which had been used in ancient times would have resulted. If the lower limb of the cross was longer than the part above the crossbeam, it would have been what later was called the Latin cross. If the point of intersection came nearer the center of the upright, the result would have been what is known as the Byzantine cross. If the transverse was as wide as the upright was tall, the effect would have been that of an equal-limbed cross, later considered as one form of the Greek cross.

—From *A Treasury of the Cross*, by MADELEINE S. MILLER (Harper 1956), pp. 23-24.